1: Childs M-S (1924-1940) 1949 FP13 Mbundu FP13

157 538 593 animals.[1] Other tales with frankly human protagonists portray the same theme,[2] and there are a number of Umbundu adaptations and variations of such European versions of this theme as Cinderella, Snow White, &c. In some tales, such as 'Kalitangi', the hero escaped as an infant from an agreement made by his mother before his birth with another expectant mother that they would both destroy their offspring. Does this indicate a resentment of, or a protest against, child-sacrifice in certain Umbundu rites? I mention this as one possible source for the feeling of neglect and 'rejection' which, however, does not seem to be as acute or as widespread as in our own society.[3] The exact situation could only be determined by careful and extensive investigation.

593 152 [543] Adjustments between siblings among the Ovimbundu on the whole are relatively satisfactory. Resentment on the part of the younger does sometimes occur as indicated above. Overt sibling conflict has also arisen quite frequently in the royal families because of disputes over the succession. Instances of this latter type of conflict may be found in narratives of the early missionaries,[4] in diaries of Silva Porto,[5] and in other early sources. Conflict from jealousy arising out of the parent–child relationship, however, seems to be relatively rare. In a kinship society regulated by the hierarchy of age, jealousy between siblings does not quite fit into the picture. The two most common terms for jealousy over personal relations refer strictly to sexual jealousy: *esepa*, woman's jealousy; and *ukuelume*, jealousy on the part of a man. The other terms are somewhat more applicable but they belong less to household affairs. The meaning of *onya* is jealousy and envy, while *ocipululu* is covetousness and so belongs to the economic sphere.

572 [554] Friendship, especially between age-mates or 'coevals', has played and continues to play an important role in Umbundu social adjustments. Such differences as social station, family, distance of habitation, and even diversity of language and culture are easily bridged by friendship. Many friendships were formed on trading

[1] Cf. *Journal of the American Folk-Lore Society*, 1922, vol. 35, nos. 1 and 18, pp. 116 f., 140 ff.

[2] The tale of *Nafia la koto liaye* (Baby and his elder sister) referred to *supra*, p. 84.

[3] Investigations of the 'foster-child phantasy', feelings of neglect, 'rejection', &c., reported by Murphy, op. cit., p. 415 f.; and by Allport, op. cit., p. 364 f.

[4] *Missionary Herald*, 1888, p. 242 f.

[5] In *Boletim da Sociedade de Geografia de Lisboa*, 1885, 1886.

6:Edwards E-5 (1955-1956)1962
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gramophone in a town rather than at a trader's near his home village. Most of the money paid for purchases at the stores is money raised by selling crops or livestock. Through labour migration there is, however, some transmission of skills; it is easy to find bricklayers and carpenters of a sort even in Gumba.

Money, rather than barter, is the principal means of exchange among the villages in the selling of local products, and even of meat from pigs. Payment for labour service, such as assistance in house-building and in bringing in maize, is made in beer, except among Protestants who substitute a meal. There is also a custom by which a household which finds, probably at the end of the dry season, that it has not enough maize will make beer to exchange on a particular day for maize.

Ties of kinship and friendship have some economic significance. A kinsman will help with house-building without expecting payment; likewise a man who has a cleared field which he does not want to use may sell it for 200 escudos (£2. 10s.) but would give it free to a kinsman. A man may make a charge for lending his bicycle, though this varies with individuals; he certainly would not do so if it were lent to a friend. Loans between kinsmen should be repaid, and a tailor with a sewing-machine will make the same charges to relatives as to non-kinsmen.

There are few occasions for groups to work together. The unit of consumption and production is the domestic family. Even here, the husband, each wife, and the adolescents have their own fields, though a man may help his wife. Such other occasions of mutual help, in clearing a field, which may occur between friends or kinsmen, will only bring a few, often only two of them.

The Ovimbundu I knew were (with exceptions) not avaricious or grasping; thus, beer might be given to people who have not actually worked in house-building parties. It is regarded as a moral duty to pay one's monetary debts as soon as possible. On various occasions I lent money to people who were pressed and I received back all the money lent. Borrowers insisted that borrowings should be written down, and that the paper on which it was written should be given to them when they paid, or destroyed. Making money and being rich are regarded with